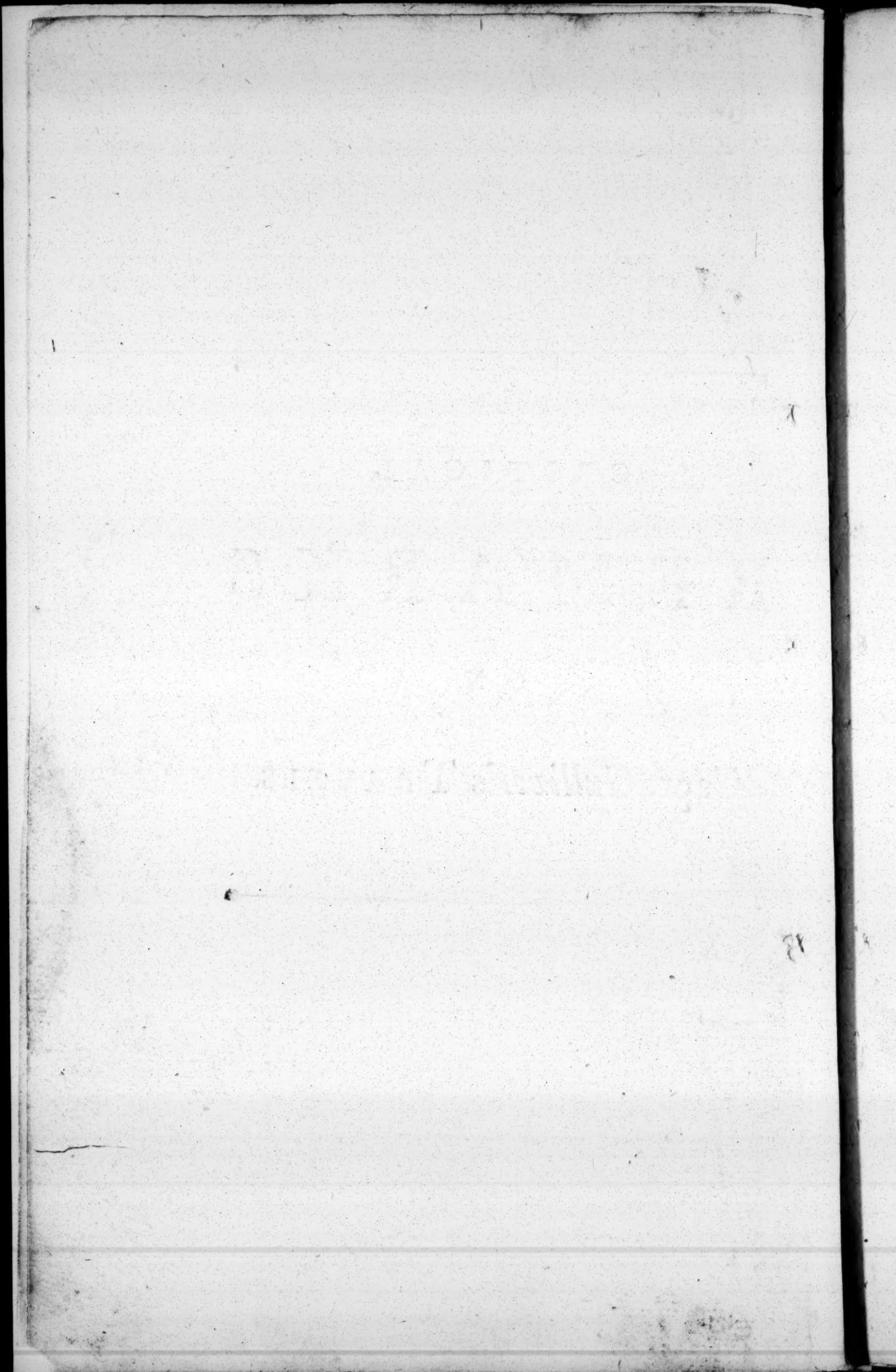


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CRITICAL
REMARKS
ON
Capt. Gulliver's TRAVELS.



CRITICAL
REMARKS
ON
Capt. GULLIVER's Travels.

By Doctor BANTLER. *AK*

Published from the AUTHOR's Original MSS.

*Ythalonim Vualonyth si chorathisima Comsyth,
Chym Lachchunyth mumys Thyalmictibari Imyschi.*
PLAU.



Printed at Cambridge, and sold by L. G. in London,
MDCCXXXV.





TO THE
RIGHT HONOURABLE
Thomas Marlay, Esq;
Lord Chief Baron of the Court
of *Exchequer* in *Ireland*, and
one of His Majesty's most
Honourable Privy-Council.

My Lord,

HE following short Treatise is particularly designed for thoſe,

A 2 who

DEDICATION.

who are Masters of *Classical* Learning, and perfectly acquainted with the Beauties of the antient Authors.

To a Person thus qualified I had a Desire to inscribe it; and, after the strictest Enquiry, common Fame hath directed me to you.

I do not pretend to have the Felicity of your Friendship,
nor

DEDICATION.

nor can I hope to merit it by this Performance; and contrary to the received Maxim of all Dedicators, I will freely confess, that if any other Person might be found, whose Virtues were as universally owned or esteemed, or, of whose Learning and polite Taste the World conceived so high an Opinion, your Lordship would probably have escaped this impertinent

DEDICATION.

pertinent Application, from,
my Lord,

Your Lordship's
most Obedient, and
most Humble Servant,

R B.





The NAMES of AUTHORS,

Whose WORKS are cited, and illustrated
in the following ESSAY.

<i>Homer.</i>	<i>Plautus.</i>
<i>Oppian.</i>	<i>Lucretius.</i>
<i>Dion. Cassius.</i>	<i>A. Gellius.</i>
<i>Q. Calaber.</i>	<i>Suetonius.</i>
<i>Eustathius.</i>	<i>Ælius Spartianus.</i>
<i>Didymus.</i>	<i>Jul. Capitolinus.</i>
<i>Spondanus.</i>	<i>Angel. Politianus.</i>
<i>Clem. Alexandrinus.</i>	<i>Pliny.</i>
<i>Isocrates.</i>	<i>Ptolemy Geog.</i>
<i>Strabo.</i>	<i>Solinus Polybistor.</i>
<i>Plutarch.</i>	<i>Servius.</i>
<i>Aphricanus.</i>	<i>Chaucer.</i>
<i>Horace.</i>	<i>Pope.</i>
<hr/>	<hr/>
<i>Virgil.</i>	<i>Malmesbury.</i>
<i>Juvenal.</i>	<i>Randulphus.</i>
<i>Ausonius.</i>	<i>S. Dunelm.</i>
<i>Statius.</i>	<i>Rapin.</i>
<i>Alexander ab Alex.</i>	
<i>Gen. Dier.</i>	

CRITICAL



CRITICAL
REMARKS
ON
GULLIVER's Travels, &c.

HE *Travels* of Capt. *Gulliver* have been so much the Amusement of both Sexes for some Years past, that I need not acquaint the Reader, either with the Character of the *Author*, or his Book. However, I cannot forbear giving my Opinion of that Performance, and I shall endeavour to do it with all possible Candour and Conciseness.

CRITICISM, altho' so much decryed by the Unlearned, and so injudiciously managed by some Writers, is an *Art* of infinite Advantage; because it directs the Judgments of

those who might otherwise be misled, as well to disrelish Compositions which merit our Esteem, as to approve of those, which are only worthy of our Contempt.

THE *Antients* have received new Beauties from their Commentators, as Diamonds, rough from the *Mine* derive new Lustre from the polishing.

HORACE among the *Romans*, and *Milton* among the *Poets* of our own Nation, are held in just Honour: But, I believe, each of those eminent Authors, owe many of the Beauties, discernable in the present Editions of their Works, to the Labour and Learning of their modern Publishers. Those Errors, which arose either from the Ignorance of *Copyists*, or the Conceit of *Interpolators*, or the Negligence of *Printers*, would be handed down to Posterity as a Reproach to the *Genius* of those great Men, if they had not been detected by judicious *Critics*, and accurately restored by their unwearied Application.

THIS may suffice as an Apology for my present Undertaking. I am far from denying Capt. *Gulliver* his allowed Merit, or envying him that uncommon Applause, which I must own he hath deservedly obtained :

— neque

— neque Ego Illi detrahere ausim
Hærentem capiti multa cum laude Coronam.
 HOR. Sat.

Nor dare I from his sacred Temples tear
 The Laurel, which he best deserves to wear.
 ROCH.

Yet, I think the World ought to be acquainted with some Particulars, which, as yet, have escaped the general Observation, and, may be a means to instruct us, how to form a more equitable Judgment, of the Merits and Defects of that Work.

I had Thoughts of publishing my Remarks on the Beauties and Blemishes of it, soon after it's Appearance: But, the Town was then so universally prejudiced in it's Favour, that I perceived it would be impossible to prevail with the Public to alter it's Opinion.

AN agreeable new *Book*, is received and treated like an agreeable young *Bride*: Men are unable to discern, and even unwilling to be told of those Faults in either, which are obvious enough after a more intimate Acquaintance. So that, I may at present hope for more Attention to what I shall propose,

B 2 than

than I could reasonably have expected in it's first Success.

IN a late Edition of *Gulliver*, printed by Subscription in *Dublin*, I observe an additional Letter from the Captain to his Friend Mr *Sympson*, which was never before published.

HE there complains of the various Censures passed upon his *Travels*, and particularly of that Part, which treats of his Voyage to the Country of the *Houyhnhms*. That Nation which he describes as the Seat of Virtue, and it's Inhabitants, as Models to all the World for *Justice*, *Truth*, *Cleanliness*, *Temperance*, and *Wisdom*, are (he says) reputed, no better than meer Fictions of his own Brain; and the *Houyhnhms* or *Yahoos* deemed to have no more Existence than the Inhabitants of *Utopia*,

I READILY own, that if we were to judge of the Manners of remote Countries, by the Conduct either of our neighbouring Nations or our own; it might seem somewhat incredible, that Virtue could have any Kind of Esteem or Interest in any Part of the World. And therefore a Nation wholly influenced by *Truth* and *Honour*, might as justly seem a Prodigy to us, as the Speech and Policy of the

the Natives of *Houyhnhm* Land. And so far it might appear an imaginary Kingdom, rather than a real one.

BUT, as I think a good Author's Veracity ought not unjustly to be questioned, which might hinder all good Effect from his Writings; and, as I am entirely unconcerned whether the *Captain's* Reputation might be more advanced, by it's passing for a *Fiction*, than for a *Fact*; I shall undertake to convince the Learned, by sufficient Evidence, that, such a Nation as he calls the *Houyhnhms*, was perfectly known by the Antients: That the Fame of their private and public Virtues was spread through *Athens*, *Italy*, and *Britain*; and that the wisest Poets and Historians of those Nations have left us ample Authorities to support this Opinion.

THE first Author I shall cite is **CHAUCER**; a Poet of our own Nation, who was well read in the antient Geography, and is allowed by all *Critics* to have been a Man of universal Learning, as well as of inimitable Wit and Humour.

THE Passage is literally thus, as I transcribed it from a very fair antient Copy, in the *Bodleian Library*, and compared it with other

other Editions, in the Libraries of St James's,
my Lord Oxford, and Lord Sunderland.

Certes (qd. John) I nat denye,
That, touchende of the Stedes countreye,
I rede, as thylke olde cronynge seythe,
þ longe afore our cristen seythe,
Ther ben, as ye shull understande,
An yle, ycleped Coursyr's londe,
Wher, nis, ne dampnyng couetyse ;
Ne, Letchere hotte, in Sainctes gise ;
Ne, seely Squire, lyche browndred Ape,
Who maken Goddes boke a Tape ;
Ne Lemman yle, mishandlyng Pouthe,
Ne woenen, brutell ware in sothe ;

¹ Certainly. ² Do not. ³ Concerning. ⁴ Horses.
⁵ Read. ⁶ Chronicle. ⁷ Long before. ⁸ Christian.
⁹ There was. ¹⁰ Island. ¹¹ Called. ¹² Horses.
¹³ There is not. ¹⁴ Any. ¹⁵ Damnable. ¹⁶ Co-
vetousnes. ¹⁷ Nor leud Person. ¹⁸ Pretending
Sanctity. ¹⁹ Silly. ²⁰ Like. ²¹ Embroidered
^{22 23} The Bible. ²⁴ A Jest. ²⁵ Harlot. ²⁶ Brit-
tle Ware. ²⁷ Truly.

He flatter, he ²⁸unletred Clerke,
 Who ²⁹richen him, withouten ³⁰werke;
 For Alice in thought, ne als in ³¹dede,
 Was never none in Londe of ³³Stede.

CHAUCER.

FROM this remarkable Passage, it is evident, that the Nation of the *Houyhnbms* was commonly known to the antient Inhabitants of this Island, by the Name of *Stedlonde*, or *Steedland*. And that their Manners, which are indeed more copioufly treated of by the Traveller, are yet described with great Strength and Beauty by the Poet.

IT will be urged, perhaps, that *Chaucer* might have intended those Lines as a Description of some European Nation. To which I shall only answer; that, *History* affords us too large a Detail of the Vices and Corruptions of other Countries, to leave us the least Room to apply it to any Kingdom *abroad*; and, I believe, upon Enquiry, it will appear full as unapplicable to our *own*.

²⁸ Illiterate Parson. ²⁹ Enriching himself. ³⁰ La-
 bour. ³¹ Else. ³² Deed or Action. ³³ Stede
 Land, or *Houyhnhm* Land.

BUT

BUT to proceed. Among the most celebrated Writers of antient *Rome*, we find that the *Houyhnhms* were held in the highest Esteem and Veneration, both for their Wisdom and their Virtue, and of this *Suetonius* gives us a convincing Instance.

FROM the Time of *Augustus Cæsar*, *Rome* was evidently in a declining Condition. The Number of her *Patriots* was very small, and the Wisdom of her Senate extreamly decreased. Her *Consuls* were more remarkable for Intemperance, Oppression, and Avarice, than for military Virtue abroad, or an exact Distribution of Justice at home.

IN this critical Emergency there happened to be a *Houyhnhm* resident at *Rome*, I suppose as an *Ambassador*; for the Historian tells us, that he had a * Marble Stable, built by the Emperor, which was elegantly furnished with an Ivory Manger, and every thing splendid or magnificent: That his Robes were of the richest Purple, that he had a particular Household and Retinue, maintained at the Empe-

* Equile marmoreum, & præsepe eburneum, & purpurea tegumenta, ac monile e gemmis, domum etiam, & familiam, & supellecūlēm dedit, quo laetus nomine, ejus invitati, accipentur. *Sueton. Cal. Sec. 55. & vid. Dio. Cass. in Caligul.*

ror's Expence, as the *Indian Kings* and Ambassadors have with us.

OUT of a most unusual Deference therefore, to the superior Abilities of this noble *Houyhnhm*, he was nominated to the Consulship: Because, by his Conduct, Advice, and Example, it was expected, that the antient Glory of *Rome* would be revived, and that he would make her once more the *Mistress* of the World.

NOR can I discover from the * *Annals* of those Times, that even the best *Roman Yahoos* (Consuls I mean) had for many Generations made an equal Figure in that high Employment, or discharged it with half so little Imputation of *Avarice, Injustice, Oppression, Insolence, or Tyranny*. How far our modern Magistrates, and *Middlesex Justices* might be profited by such an Example, may be a Subject worthy of our Speculation; but, that being a little foreign to my present Purpose, I must decline it.

CALIGULA, as we are told by *Dion Cassius*, frequently invited this Consular *Houyh-*

* Vide Ann. Ital. Cap. Sl. Barth. Cap. 17. Sec. 84.

bnbm, (whose real Name was *Lunbuyhnyah*, but, in *Latin Incitatus*) to * Supper, and treated him with more Ceremony and Veneration than he did the noblest Families of *Rome*. He had *Oats* served up in Gold Plate, and Wine in Golden Vessels; and the King himself swore, by no greater Oath than the Health and Fortune of that *Honourable Creature*; which was as high a Degree of Respect as he could pay even to the *Father* of the *Gods*.

IT is to be wondered at, indeed, that *Caligula* profited so little by those instructive Conferences which he held so often with that wise *Ambassador*; but, we all experimentally know, that nothing is so difficult as to mend a bad Nature; and it is demonstrated in the Conduct of *Nero*, who imbibed but little Morality and Virtue, from the Wisdom of his Preceptor *Seneca*.

* "Ιππον γαρ ὁν 'Ιγνιταλον ἀνέμαζε, ἐπὶ δεῖπνον ἐκάλει, χρυσᾶς τι αὐτῷ κρίθας παρέβαλλε, καὶ οἶνον ἐν χρυσοῖς ἐκπάγασι πρέπινε. Xeph. D. Cass. Edit. a R. Steph. pag. 126.

Caneret in Stabulo assidue, & Maneret.

SUETON.

THE same † Historian, whose Writings are of unquestionable Authority among the learned, tells us further, that *Caligula* assumed the Title of || *High-Priest* of *Jupiter*, and having chose some of the wealthiest Families in his Kingdom to officiate at the Altar, he constituted a *Houybnhm* to be his *Colleague* in the *Priesthood*, as well as to assist him in that Station, as to excite a greater Degree of Veneration to the Office, by the known Merit and Excellence of his *Partner*.

IN Imitation of this memorable Action, it hath been attempted in some Nations, to introduce *Affes*, into Offices of a like Nature; and, indeed, with tolerable Success and Advantage, to those worthless animals; altho' not extreamly to the Reputation of the Contrivers. But, it is the peculiar Felicity of *this Nation*, that such an Experiment was never known to be made among us, by the Directors of the *Priesthood*.

† D. Cassius, in Vit. Calig.

|| Διάλιον τε αὐτὸν ὄνομάσας, ἄλλοις τε πλευριώτατοις,
Ιερέας προσέθετο, καὶ αὐτὸς ἐαυτῷ ιεράτη, τὸν τε "Ιπ-
πον συνιερέα ἀπέφηνε. D. Cass. Edit. a R. Steph. p. 133.

OUR next Testimonies are from the Writings of the divine *Virgil*.

THAT celebrated *Poet* having beautifully described the funeral Pomp, which attended the Body of *Pallas*, the Son of *Evander*, who was killed by *Turnus*, introduces a *Houyhnhm* as chief * Mourner: And to raise the Character of this generous Creature, who it may be supposed was the favourite Companion of the deceased Hero, the Behaviour of *Acætes*, is painted by way of *Contrast*.

THE *Man* is represented as † led forcibly along, but the *Houyhnhm* walks lonely and disconsolate, with a Gait expressing a solemn, but a noble Concern: *Positis insignibus*, it *Lachrymans*. The *Man*, by Turns beats his Breast, disfigures his Face with his Nails, and prostrates his Body on the Earth; *Pectora nunc fædans pugnis*, &c. While the *Houyhnhm* preserves a becoming Dignity and

* *Post, Bellator Equus, positis insignibus, Æthon,*
It Lachrymans, Guttisque humectat grandibus ora.

VIRG. Æn. XI. lin. 89.

† *Ducitur infelix, ævo consecutus Acætes,*
Pectora nunc fædans pugnis, nunc unguibus ora:
Sternitur, & toto projectus corpore terræ

VIRG. Æn. XI. lin. 85.

Majesty

Majesty in Grief. The large Drops roll silently down his Cheeks, but he is guilty of no extravagant Signs of Sorrow, knowing them to be as unprofitable to the *Dead*, as unworthy of the *Living*,

The learned *Servius*, on this Passage, observes the judicious Conduct of the *Poet* in this particular; who, by applying the Word * *Ducere* to *Acætes*, and *Ire* to the *Houyhnhm*, manifestly exalts the Character of the *Horse*, at the Expence of that of the old Warrior.

THIS inimitable † Author in the Sixth *Æneid*, gives us still a stronger Evidence of the Virtue and Piety of the *Houyhnhms*, by allowing them a Place even in || *Elysium*, among the Souls of illustrious Men. Nay, he seems to hint, that the most perfect Degree of Happiness, and the most honourable Em-

|| *Equus Lachrymabat, & sponte sequebatur*
Cadaver: & bene, cum hominis fit Ire, equi,
Ducere, Poeta elegantissime hominem duci
Ait, de equo, it Lachrymans.

SERV. ad lin. 85.

† Virgil.

|| ————— *Passimque soluti*
Ter campos pascuntur Equi. Lin. 653.

ployment

ployment of the Heroes in *Elysium* was, the being a Kind of Attendants or * *Grooms* to the nobler *Houyhnbms*. *Isocrates* afferts, that to † serve and wait on the *Houyhnbms*, is the most pleasing Office in this World; no wonder therefore that the Poet should describe it as the supremest Felicity in others.

NOR was this a singular Opinion of that Author; for, *Ausonius* the *Poet*, *Præceptor* to the Emperor *Gratian*, affirms it to be an universal Belief, that the Souls of *Houyhnbms* were never denied Admittance into *Elysium* among the Heroes and Philosophers; which was much more than they believed, or had Reason to believe of their own Species. And this is manifest from an || Epitaph, wrote by this great *Poet*, on a *Houyhnhm*; who, while he lived, preserved the highest Place in the Esteem of the Emperor, and it is

* ————— Cura, nitentes
Pascere equos,— sequitur tellure reposos.
Æn. VI. Lin. 654.

† Ἰπποτοφεῖν τῶν εὐδαιμονεσατῶν ἐργῶν εῖναι.
Isoc. περὶ ζυγός.

|| ————— solatia sume sepulchri,
Et gradere *Elysios*, præpes ad *Alipedes*.

placed

placed by *Ausonius* among his Epitaphs of the Heroes.

*Go, and be bless'd, where endless Rapture reigns,
With Steeds immortal on Elysian Plains.*

IT is no easy Matter to discover, whence the *Houyhnhm* Nation derive their Original.

STATIUS, in his * *Thebais* seems to be in some Difficulty how to determine it. He mentions two of eminent Birth: † *Arion*, whom he calls the Son of *Neptune*; and || *Chromis*, who is distinguished as the Son of *Hercules*, and acknowledged to possess the whole ‡ Strength, Virtue, and Courage of his Father. However, in my Opinion, he

* Lib, VI.

† ————— Neptunus (& certa priorum fama) P A T E R.
STAT. Theb. Lib. VI.

|| *Cbromis*, satus Hercule magno
STAT. ibid.

‡ ————— insignis
Viribus Herculeis, & toto robore Patris.
STAT. ibid.

seems

seems to give the Preference to the first, although, without the least Appearance of being positive. Nor can I find, that even Capt. *Gulliver* himself who had certainly the best Opportunity to make the Enquiry, hath furnished us with any Authority to ascertain it. A Loss that can never be sufficiently lamented!

LUCRETIUS, an antient *Poet* of great Fame, represents the *Houyhnhms*, of so excellent a Nature, as to be inspired with the most tender Passions, and wounded with the same irresistible * *Darts* of *Cupid* as ourselves, which Description would appear absurd and unapplicable, if those Creatures were not as admirably qualified as the modern *Traveller* affirms them to be.

BESIDES, he compliments them for their *Understanding*, and honours a *COLT*, which I suppose he familiarly conversed with, and found of a promising *Genius*, with the Title of † *Learned*. The Beauty of

* ————— *Equus florenti ætate Juvencus*
Pinnigeri sævit calcaribus ictus amoris.

Luc. Lib. V. Lin. 1074.

† ————— *Doxus equæ Fullus.*

Luc. Lib. III. Lin. 764.

this

this Author's Epithets, are what distinguish and recommend his Compositions: Nor can we justly imagine him capable of so great an Indiscretion, as to ascribe Learning to Creatures, who had not the least Pretension to it; although that may be a prevailing Custom with modern Authors, of all other *European* Kingdoms, as well as our own.

YET, lest any thing should be wanting to justify the Poet's Expression, or strengthen his Authority. * *Solimus Polyhistor* declares, that the *Houyhnhms* have both *Discretion* and *Judgment*. And with this the Testimony of † *Pliny* agrees; that the Wisdom, and Art of human Creatures, are far surpassed by the || inexpressible Capacity of the *Houyhnhms*.

I HAVE Reason to imagine, that they were not only *qualified* to excel, but that

* *Equis inesse discretionem & judicium constat.*
Cap. 47. Edit. H. Steph. in Not.

† *Artes hominum ab Equis vietas.*
PLIN. Lib. VIII. C. p. 42.

|| *Equorum inenarrabilia Ingenia.* *Ibid.*

they actually excelled in all Arts and Sciences. For, what can seem so entirely unadapted for *Dancing* as the *Houyhnhms* natural Form, and the Disposition of their Limbs? And yet * *Angelus Politianus* cites a Passage from † *Aphricanus*, which intimates, that they were absolute Masters of that *Art*. The *Sybarites* (saith he) used to introduce *Houyhnhms* at their most splendid Entertainments, who, to the Sound of an Instrument, would raise themselves erect, and dance in a most graceful Manner, moving their Forefeet with the politest Gesture, observing exactly the Time of the Music, and suiting the Motions of their Body to all the Variety of the Notes.

FRANCE, having little else to boast of, may Glory in the Activity of her Natives; yet, even in that Particular, we see, *Horses* have arrived at as great a Perfection.

* In Lib. *Miscellan.*

† *Sybaritæ, Equos in convivia introduxere, qui, auditō Tibiæ Cantu, statim se tollerent arrectos, & pedibus ipsis prioribus, vice manuum, gestus quosdam Chironomiæ, motuique ederent ad numerum Saltatorios.*

APHR. in *Cestis.*

IT

IT must have been for some very extraordinary Merit, that the *Houyhnms* were treated with such remarkable Honours by all the Monarchs of the known World. *Atheas*, a King of *Scythia*, contracted so intimate a Frindship with one, that he permitted * no Hand but his own to dress and adorn him. A noble *Houyhnym*, who lived in the Court of the Emperor *Verus* (but in what Station, indeed I cannot positively affirm) † was fed with Raifins, dried in the Sun, instead of *Oats*: And happening to die in *Rome*, he was interred in the *Vatican* with great Solemnity. To another, *Adrian* erected a Monument in Form of a || Pillar, on which he caused an Inscription and Epitaph to be engraved.

* *Atheas Rex Scytharum, equum ipse pexuit, & manibus suis ornavit.*

ALEX. ab ALEX. Lib. VI. Cap. 8.

† *Equo passas uvas, & nucleos, in vicem hordei, in præsepe ponebat, cui mortuo sepulchrum in Vaticano fecit.*

JUL. Capit. in Vit. Veri.

|| Ἀποθανόντι γὰρ αὐτῷ, δε τάρον κατεσκεύασε, καὶ σίλινν ἔσνεε, καὶ ἐπιγράμματα ἐπέγραψεν.

D. CASS. XIPH. Edit. a R. Steph. pag. 247.

Vide etiam, Aelius Spart. in Vit. Adriani. Et Alex. ab Alex.

ANOTHER, was resident in *Rome* in the Time of *Julius Cæsar*, whose Hoofs were of a very uncommon Form, * resembling the Toes of a human Foot. He was thought to be of so much Consequence at that Time, that the *Empire of the whole World* depended upon him.

UNIVERSAL Dominion being promised to him, who should be Master of that *Houybnkm's* Person, *Cæsar* took Care never to part from him, and the Success answered the Prediction.

IT may be objected, perhaps, that he acted unworthily when he permitted *Cæsar* to ride him: I will not pretend entirely to justify his Conduct; but, what he did, was no more than what *Rome* herself, and all the World beside, submitted to, as well as the *Houybnkm*.

* Utebatur *Equo Insigni*, pedibus prope humanis, & in morem digitorum fissis unguulis. Cum Haruspices *Imperium Orbis terræ* Domino pronuntiasserent, magna cura aluit, nec patientem *Sessoris* alterius *primus* ascendit.

SUET. in Jul. Sec. 61.

I CANNOT

I CANNOT leave this Subject without taking Notice of a Story related by *Aulus Gellius*; because I think it both very pertinent to our present Subject, and worthy of the Observation of the Curious.

BUCEPHALUS, who was certainly a captive *Houyhnhm*, * brought into *Macedon*, would permit no Person to mount him but *Alexander*. Whom, however he condescended to carry, more as his *Companion* than his *Master*. His martial Spirit, and generous Friendship were shewn upon many Occasions, but they were signalized in this one.

WHEN *Alexander* was engaged against *Porus*, and too warm in the Pursuit of Victory, the noble *Houyhnhm*, conscious of the Danger of his Friend (for I could not with any *Classical* Propriety, call him his *Master*) and † half-expiring with the Wounds

* By Philonicus a Theffalian, and sold for thirteen Talents.
PLUT. In Vit. Alex.

† Moribundus tamen, ac prope jam exsanguis *Equus*, e mediis hostibus regem vivacissimo cursu retulit, atque ubi
* cum

Wounds he had received, rushed impetuously through the thickest Ranks of the Enemy, conveyed his Friend beyond the Reach of their Arrows, and then expired with all the Pleasure and Constancy of a *Hero*. In honour of which generous Behaviour, and to perpetuate the Memory of it, we are told by *Strabo*, and *Ptolemy*, that *Alexander* having obtained a compleat Victory, built a City, and called it * *Bucephale*.

AGREEABLE to this Notion of the disinterested Friendship of the *Houyhnhms*, is a Passage in † *Oppian*, where enumerating their various Virtues, he says,

*True to their Friend, by Love of Virtue led,
Alive, they guard him, and lament him,
dead.*

cum extra tela extulerat, illico concidit; & Domini superstis securus, cum sensus humani solatio, animam expiravit.

A. GELLIUS, Lib. V. Cap. 2.

* *By some Geographers it is called Bucephalon, and by others Bucephala.*

† *Kai πολεμοισι πεσόντα μέγα σενάχεσιν ἐταῖρον.*
OPPIAN. de Ven. Lib. I. ver. 227.

And

And also in * another Place,

*Unerring Nature, on the Houyhnhm Kind,
Conferr'd a human Heart, and reasoning
Mind.*

Which, to me, seem a sufficient Acknowledgment, of the high Opinion, which the *antient Greeks* conceived, of the Virtue and Wisdom of the whole *Houyhnhm* Race.

CAPT. *Gulliver* mentions the exalted Chastity of both Sexes, with high Encomiums. † *The Violation of Marriage* (faith he) or any Unchastity was never heard of. This singular Perfection sufficiently distinguishes them from human Creatures; and plainly evinces, that the Descriptions given of this Nation in the antient Authors cannot possibly be applied, with the least Shew of Justice to any other People whatsoever.

* "Ιπποις μὲν περιαλλα φίσις πόρε τεχνίσα,
· Ήμέσιων κερδίνην, καὶ σύθεσιν αἰολέν οἴτος, &c.
Ibid. Lib. 223.

† Chap. 8. Pag. 350. Dub. Edit. 1735.

I MIGHT produce many Passages from the wisest *Greeks* and *Latins*, to confirm the Traveller's Testimony; and to prove, that it was the received Opinion of the World, many Ages before he happened to live among that chaste and virtuous People. But I shall only refer to one *Writer*, whose Authority is unquestionable, and whose Judgment must be of great Weight with my learned Readers.

THIS excellent Author is *Oppian*, who celebrates the *Houyhnhm's* Chastity with as much Zeal, as *Gulliver* himself. And in his * first Book, speaking of their Manners, he hath these remarkable † Lines, thus, almost literally translated,

*Pure from the Vice of ev'ry human Brute,
Their Guide is Nature; Virtue, their Pursuit;*

* *De Venatione.*

† Ἐξοχα δ' αὖ τίστι φύσιν, τόδε τάμπαν ἀπίστον
Ἐς φιλότητα μολεῖν, τὸν δέ δέμιος, ἀλλα μεντοῖν
Ἀχεαντοι μῆσων, καθάρης δὲ ἐράσσει κυθίρης, &c.
OPPIAN, Lib. I. ver. 239.

*Those leud Delights, by Men so highly priz'd,
 To them disgusting, are by them despis'd ;
 To Hymen's Rites none faithless, or unjust,
 None, pine diseas'd by Luxury, or Lust ;
 Pure are their Pleasures, as their Passions,
 chaste,
 Their Study, Health ; and Temperance, their
 Feast.*

Clemens Alexandrinus contributes greatly to confirm this Description of the *Poet* ; for, he says, the * *Egyptians* express *Generosity* of Mind, *Chastity*, and the *Spirit of Honour*, by the *Hieroglyphic* of an *Horse*.

THE last Authority I shall produce, to support my Opinion, is *Homer*, who intro-

* *Αἰγυπτίοις ἀρδεῖας τε, καὶ ωρεῖας σιμέονος,*
 ; *Ιππός.* Cl. Alex. Strom. L. 6.

duces a *Houyhnhm* * sharing the Affliction of *Achilles* for his Friend's Misfortune, and with a Spirit of Divination presaging the Death of the *Grecian Hero*.

Mean Time, at Distance from the Scene of Blood,

*The pensive Steeds of Great Achilles stood,
Their Godlike Master slain before their Eyes,
They wept, and shar'd in human Miseries.*

— — — — — *Along their Face
The big round Drop cours'd down with silent
Pace.*

POPE'S Homer.

* "Ιπποι δ' Αιανίδαι, μάχης ἀπάνευθεν ἔοντες,
Κλαῖον, &c. - - - - -

— — — — — δάκρυα δέ σφιν
Θερμὰ κατὰ βλεφάρων χάμαδις ρέει, &c.

HOM. IL. xvii. LIN. 437.

And

And as to their * prophetick Capacity, he says,

The gen'rous Xanthus first———

*Seem'd sensible of Woe, and droop'd his Head,
Then, thus he spake. The Fates thy Death
demand,*

Due to a mortal, and immortal Hand.

POPE'S HOMER.

Beside these convincing Authorities from *Homer*, *Calaber Quintus* † draws so lively a Picture of the Tenderness and Friendship of the *Houyhnbms*, as entirely determines the Argument in their Favour.

I THINK *Homer* too wise an Author to write any thing absurd or ridiculous; and therefore, if he had not known it agreea-

* ————— Ἀλλά, σοι αὐτῷ
Μόρσιμόν ἐσι, Θεῶ τε καὶ αὐτοὶ ἵψε μανῆναι.
HOM. IL. xix. Lin. 417.

† Οὐδέ μεν ἄμεινος Ἰπποι ἀτάρες οἱ Αἰακίδαι
Μίμονοι ἀδάκρυτοι παρὰ νίσσετ. Lib. III.

ble to *Reason*, and *Experience*, that a *Houyhnhm* should have more Discretion and Inspiration than the Hero of his *Poem*; he certainly would not have left us such a Description of the precepitate Fury of the *one*, and the generous Sorrow and Sagacity of the *other*.

BESIDES, what can be more evident, than that the *Houyhnhm* Language was perfectly understood by the antient *Greeks*, as the *Irish* (which hath the nearest Similitude of Sound and Pronunciation to that Language) is intelligible to many curious Persons at present. And, if *Achilles* had not been intimately acquainted with the *Houyhnhm* Dialect from his Education, under *CHIRON* the *Centaur*. I am confident, he would have found much more Difficulty to interpret the *Courser's* Prophecy, than the celebrated *Poet* seems to allow.

AND this, I think a *new Discovery*, which the learned World, at least, should gratefully acknowledge. For, even the best Commentators upon *Homer*, *Eustathius*, *Pope*, *Didymus*, and *Spondanus*, have never been able to assign a proper Reason for the Education of *Achilles* under *Chiron*:

ron: But, like all other Illustrators, they diligently avoided, what required great Labour and Learning to explain.

WHEREAS, it is now demonstrable, that, as our *English* Nobility intrust the Education of their Sons, to *French Præceptors*, who are capable of instilling no other Sort of Knowledge into their Pupils, but *that* of a foreign Language: So, the only Design of Antiquity, in having *Achilles* educated by a *Centaur*, was to make him a Master of the *Houybnhm* Language, in which his Death was to be foretold to him; and, without this Precaution, the Courage of the *Hero* in despising the Danger which impended; the Strength of the *Houybnhm*'s Prediction; and the Poet's beautiful Description of both, had been considerably diminished, and impaired.

IT may be objected to the generous Notions of those Creatures, that they dis honourably submitted to be *harnessed* to a *Chariot*.

To which, I shall only answer; that, unjust or tyrannic Usage, is a much greater Reproach to those who offer, than to

to those who endure it. And, as we have Reason to conclude those *Houyhnbms* to be *Captives*, we cannot wonder they were put to the most slavish Employments.

THE Antients were expert at contriving disagreeable Offices for their Captives: * Some were condemned to draw Chariots: And, † some to attend, while their Masters repeated *dull Verses*, and other execrable Compositions. So that, probably those *Houyhnbms* of *Achilles* had their Choice of both Punishments, and with great Wisdom endured *bodily Fatigue*, rather than the Torment of disgusting their Understanding and *Taste*. And, it may still lessen their Dishonour, if we recollect, that *Sesostris* had even *Kings* who were his *Tributaries*, annually harnessed to his Chariot; and a ‡ *Monarch* of our own Nation

* *Captivus ut duceret currus.* I.

† *Porrecto Jugulo, Historias, Captivus, ut audit.*
HOR. Sat. III,

‡ *Alex. ab Alexandro Dier. Gen. Lib. VI.*

‡ *Edgar the Peaceable. Vide Malmsbur. S. Dunelm. Randolphus, Hoved. and Rapin, F. Ed. 106.*

employed

employed *Kings*, as *Watermen* to row his State-Barge.

Thus have I, by the best Classical Authority, demonstrated my Assertion, that the Nation of *Houyhnbms*, was well known to the Antients of *Greece*, *Italy*, and *England*; that, their Virtues were universally known and admired; and, that the most potent Princes of the Earth have been proud of their Friendship. So that, the *Great Modern Traveller*, need be under no Manner of Uneasiness, at the Censures of the World; since the learned Part of Mankind, must, from these Authorities, be effectually convinced, that he might have been actually an *Eye-witness* of all he hath attested.

I know many, who believed his Account of the *Houyhnbms* to be merely fabulous, and who extolled his Invention, as supposing such a Nation to exist only in his own Brain. And, how far he might be pleased to have his *Imagination* commended at the Expence of his *Veracity*, I will not determine. But, I think, in Justice to the World, as well as himself, he ought to have prevented this *Criticism*, and frankly acknowledged the *Truth* of his Narration,

Narration, although it might have somewhat lessened his Reputation as an Author.

I DO not doubt, but this will clear *Gulliver* from another severe Imputation, which he lay under, for debasing human Nature, by making *Men* inferior to *Horses*. Because, in this Treatise, it is so plain, that *Antiquity* professed to be of a very different Opinion, and it is so manifest, that the whole History is a *Fact* and not a *Fiction*, that if we think Mankind disgraced by the Comparison, it is to their own *Vices*, and not to the Traveller's *Relation* we ought to impute it.

I HOPE, and expect, that all future Commentators will copy the Example I have given them in this *Critical Essay*: And, that hereafter, they will be at least as studious to shew their own Learning, as to illustrate their Author.

I AM pretty well assured, that the judicious will readily join with me in Opinion; and, I must own, that I account it the highest Honour to the *Critic*, and the

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the surest Test of his *Genius*, to demonstrate the *Truth* and Existence of those Things, which the whole World beside determine to be *false* and *fictitious*.

Cambridge, Jan. 26,
1734-5.

F I N I S.



